

From his eyes you cannot hide.	Aïamèdté appé do ka ookoodyā.
In trouble, he will deliver you.	Appé mundookien dredo, bunchi- ba'piāi.
In fear, he will preserve you.	Appé boroïendredo, do'péai.
Without him, you will perish.	Aï k'āi tynredo, gojoápé.
With him, fear nothing.	Aï tynredo, ján aluppé borȳa.
Believe in him, and he will give you all things.	Sareeyépé, sabin āi ema'peá.
He made you and can destroy you.	Bȳked'peai, goikeepédȳa.
Keep him in your hearts.	Jeeré do aïpé.
Never forsake him.	Aluppé bagai'pé.
I leave you ; but remember my words.	Bagé' pétannaing ; mendo eenga kajee heating pé.
Fare you well.	Boogee té tȳn'pé.

Translations of *Ho* songs, &c. I have omitted. The Vocabulary having grown more voluminous than I had anticipated.

S. R. T.

A short account of Khyrpoor and the Fortress of Bukur, in North Sind. By Captain G. E. WESTMACOTT, 37th Regt. Bengal N. I.

The recent achievements of the British Army in Sind and Kabul have advanced our frontier to the Indus, and placed in our hands the fortress of Bukur and the town of Sukhur in Khyrpoor, places of the first importance, as they command the navigation of one of the finest rivers in the world; the route by which an army can threaten our territories from the north, and the productions of Persia and Central Asia are transported to Western India and the ocean.

During a residence at Sukhur, in the summer of 1839, I obtained some information about the country adjacent, which I have the pleasure to lay before the Asiatic Society, in the hope, as little has yet been published about Upper Sind, that it will be acceptable. The Government were jealous of their subjects mixing with the British, and narrowed the circle of my inquiries. I did not visit the interior of the country, and the information is defective on points I had wished to elucidate, but it will be found, I believe, tolerably correct.

It is difficult to define the extent of territory belonging to the prince of Khyrpoor, because intermixed with that of Hyderabad, but I shall describe first his possessions east of the Indus, and afterwards those on the west bank of the river.

The territory east of the river is included within the parallel of Lat. $26^{\circ} 50'$ and $28^{\circ} 50'$ N., and Lon. 68° and 70° E. It is bounded on the north by the independent chiefship of Daodpootra; on the south by the possessions of the Ameers of Hyderabad; on the west by the Indus; and on the east by the Rajpoot principality of Jeysulmeer. Its extreme length, measured from the Daodpootra frontier southward, is 100 kos,* or about 120 English miles; and its breadth from east to west nearly the same.

Two-thirds of the district attached to the petty fort of Subzulkot in north Khyrpoor belong to Noor Moohummud, the senior Ameer of Hyderabad, and the remaining third to Meer Roostum of Khyrpoor. They nominate their own governors and divide the revenues. Subzulkot is on the route travelled by caravans from Kabul, the Punjab, and Northern India, which pass through Buhawulpoor to Sind; and duties are levied at the custom-house on transit merchandise.

The purgunnah of Shikarpoor is often called Moghulee, from having been peopled in the time of the Dooranee kings by Puthans and Moghuls from Afghanistan. It lies near the northern limit of Sind, on the west bank of the Indus, and the revenues and expences are divided into five shares, three of which belong to Noor Moohummud and Nuseer Khan, the senior Ameers of Hyderabad, and the remainder to Meer Roostum and his brothers. It extends north-west to Rojhan in the province of Kuchee, about twenty-five miles beyond the city of Shikarpoor, on the road to Kandahar. Southward it reaches within about sixteen miles of Larkhanu in the purgunnah of Chandkoh in Lower Sind, and has the Indus on the east. This district was invaded several times by the Talpoorees prior to 1810, when Meer Sohrab Khan, the father of the reigning Ameer of Khyrpoor, seized upon Sukhur, and twelve years later wrested the whole of Shikarpoor from the royal family of Kabul, and annexed it permanently to Sind.

North of Shikarpoor and west of the Indus, Meer Roostum holds the districts of Boordgah and Keen, inhabited by tribes of Boordees and Kuchees, who are poor, idle, addicted to plunder, and under imperfect subjection. Boordgah is celebrated for its pastures, which nourish the

* The Khyrpoor kos is $1\frac{1}{4}$ or $1\frac{1}{2}$ English mile. The people call it fifty kos from Bukur to the fort of Shahgurb in the desert, on the confines of Jesulmeer, and the same from Shahgurb to the city of Jesulmeer, and accomplish the whole distance in ten days. Subzulkot is forty kos from Bukur, or three days' journey for a horseman, and four for a pedestrian.

finest cattle, goats and sheep, of any district under this government. It produces a good description of wool and wheat, joowaree, cotton, and plenty of sakur, a red dye obtained from the flowers of tamarisk, which grow on the banks of the Indus.

The country on the east bank of the Indus south of Daodpootra, including Khyrpoor and the space below it, as far as the 26th parallel of latitude, is called Surae, which means north in the language of Beloochistan; and that on the opposite bank from Boordgah southward to the purgunnah of Chandkoh, is called Moghulee. North Khyrpoor, comprising Oobara on the Indus, and the space eastward to the Jeysulmeer boundary, was called formerly Umeer Wuhun, and seems to have belonged in the end of the 7th century of the Hijru, to Nusrut Khan, Sooltan of Mooltan, who bestowed it as a dowry on his daughter on her union with Budr Deen, grandson of Moohummed Mukae, the venerated founder of Bukur.

Khyrpoor is lotted into shares among the brothers of the Talpoor family, who subdivide them into portions for their sons, nephews, and relations; these are mixed with much confusion, and the same individual holds lands in five or six different places. Meer Roostum, who occupies the *musnud*, has a great deal the largest portion, but allows his brothers to govern their districts and dispose of the revenues as they choose. Their lands usually descend from father to son, but all acknowledge Meer Roostum as the lord paramount, and assist him with troops in time of war. On the birth of a male child in the prince's family, he allots a portion of the royal lands for his maintenance.

Some of the districts into which Khyrpoor is divided are extremely small, and named after their chief towns. In general the inhabited spots distant from the Indus, are scattered wide, and people call every place a town which has forty or fifty houses.

The districts are as follow—

Boong, } Under Meer Roostum.
Bara, }

Subzulkot—Meers Noor Moohummed and Roostum.

Raotee—Ulee Ukbur.

Meerpoor, } Nuseer Khan.
Ghotkee, }

Roree, including the ancient city of Alore—Meer Roostum, Ulee Ukbur, and Ulee Morad.

Khyrpoor, or Gagree—Meers Roostum and Ulee Morad.

Dijeekot—Meer Ulee Morad.

Raneepoor.

Halanee.

Ludha, }
 Gagun, } Meer Roostum, Nuseer Khan, and Ulee Morad.
 Mathelo—Meer Roostum.
 Futtihabad.

The principal divisions of Moghulee are—

Shikarpoor, }
 Jutvee, } Nuseer Khan.
 Sukhur, }
 Noushuhra—Moohummud Husun.
 Roopa—Meer Roostum.
 Durbelo—Ulee Morad.
 Goonjaba, }
 Futtihpoor, } Meers Roostum, Nuseer Khan, and Ulee Morad.

The reigning family is a branch of the Talpoor tribe, which came originally from Shahzadpoor on the mountains of Kuchee, the most easterly province of Beloochistan. Other writers have given an account of them, and I shall merely state that their ancestor Byram Khan was minister of state under Mirjan Surfuraz Khan Kalhora, by whom he was cruelly slain with his son Sobdar about the year 1775. His death produced violent disturbances in Sind, for he possessed extensive influence with his tribe, and the people of the country. In 1781 Bejur, another son of Byram Khan, shared his fate by order of Mirjan Abdool Nubbee, uncle of Surfuraz Khan, which exasperating the Talpoorees, they rose in a body, and having dethroned the tyrant, raised Futtih Ulee, the grandson of Byram and chief of their tribe, to the government, which has continued ever since in the possession of his family. This revolution occurred about fifty years ago, in the reign of Timour Shah of Kabul, to whom Sind was then tributary. He had endeavoured in the commencement of the struggle to restore the Kalhoras, but was not latterly in a situation to assist them, and formally invested the Talpoorees with the government.

Meer Chakur Khan, the grandfather of the reigning prince, was the first of his race who obtained authority in Khyrpoor. He went blind from age, and was succeeded on his death by his son Sohrab Khan, who died also at an advanced age in 1830, and left five sons :

Meer Roostum Khan, who succeeded him.
 Meer Ghoolam Hydur, (deceased.)
 Meer Moobaruk Khan, (deceased.)
 Meer Chakur Khan.

By another marriage :

Meer Ulee Morad.

Meer Roostum has issue seven sons :

Moohummud Husun.

Ulee Ukbur.

Mooreed Hydur, (dumb.)

Ulee Murdan.

Sher Moohummud.

Ullah Buksh.

Ghoolam Moohummud.

Meer Ghoolam Hydur left issue :

Moohummud Khan.

Uhmud Khan.

Moostufa Khan.

Meer Moobaruk died in 1839, and left issue five sons :

Meer Naseer Khan, who succeeded to his father's possessions.

Moohummud Ulee.

Fuzl Moohummud.

By another marriage :

Ulee Moohummud.

Wulee Moohummud.

Meer Chakur Khan has one or two sons, whose names I did not learn.

Meer Ulee Morad has issue three sons :

Kuka.

Sohrab.

Ghoolam Hoosyn, born 1839.

Nearly all the royal family dwell in the capital. The prince's residence is too insignificant to be called a palace, and has no appearance of splendour or magnificence. The habits and manners of the court have the character more of a nomade horde, than a settled government. Little etiquette is observed. The armed retainers of Meer Roostum crowd rudely into his presence, and though he is frank and affable, most of his followers are deficient not only in courtly polish, but the common forms of good breeding.

From the proximity of Sind to Northern India, and the easy means of communicating with that country by the Indus, it is strange that people have borrowed none of the comforts and luxuries of their neighbours. Sind was governed several hundred years by viceroys of the Moghul empire, and has maintained an intercourse with Delhi since the invasion of Moohummud Ghoree, in the end of the fourth century of our era. The arts and manufactures are notwithstanding in a barbarous state, and with exception of the silk fabrics of Thatta, exhibit no mark of good taste. The

carpenter unites the profession of bricklayer, and is ignorant of the use of the line and plummet. The smith can neither turn a hinge, nor fashion a screw. The hills produce excellent lime, which is turned to no account, and the public edifices which are at all remarkable, were built by foreign workmen, or at least under the superintendence of foreigners.*

The houses of the better class in towns, are often on a par externally with the cotter's hut of India, and equally deficient in accommodation within. While such is the state of the arts in towns, it is not surprising to find the peasant ignorant of the common mode of thatching and building, and though the banks of the Indus are clothed with grass, he covers his dwelling with tamarisk boughs put together without order or arrangement.

The princes keep large packs of dogs, of a powerful and ferocious breed peculiar to Sind, and pass much time chasing the boar in the preserves and tamarisk woods near the Indus. They hunt on the battu system, and sit in houses thatched with reeds, elevated many feet above the ground, in openings of the jungle, and shoot the game which are driven through the avenues by beaters and dogs. The Shikargah, or hunting preserves, are surrounded, like those in lower Sind, with hurdles, thornwood, and reeds, woven into a fence twelve feet high, and contain tigers, boars, wolves, porcupines, hog-deer, jackals, hares, and foxes. Some of the most fertile lands in Khyrpoor are reserved for this pastime, and overrun with accacia, tamarisk, and underwood, which the people are prohibited cutting under a severe penalty. Sometimes a multitude of peasants armed with sticks and clubs are mixed with matchlock men, and surround the hunting thickets, and by narrowing the circle, drive the wild beasts towards the Ameers, who dispatch them with long and heavy barrel guns with flint locks. The villagers are gathered together to assist in these expeditions, and view them with fear and alarm. They are often injured by gun-shots and the attacks of wild animals, and rarely paid for their labour. Sometimes they receive a small allowance of food, which is taken from the grain-seller at a fourth less than the market rate, and bankers support the chase with loans forced from them, and paid by an order on the revenue. They are left to settle with the land owners the best way they can; they have infinite trouble to collect their due, and never realize it in full.

* The great mosque at Thatta was built by a viceroy of Ourungzeeb, and is perhaps the finest public edifice in Sind, but far inferior in beauty to the same class of buildings in Northern India. The great mosque at Roree was founded in the end of the tenth century of the Hijru, by a Lieutenant of Ukbur. The minaret of Meer Masoom at Sukhur, was raised about the same period, and is a heavy, ill-proportioned column, without ornament. The carving of a few tombs of Kalhora and Talpooree chiefs at Thatta and Hydrabad is worth examination, but the architecture is deficient in lightness and elegance.

The princes besides keeping dogs, wear their hair long, drink wine, and indulge in other practices forbidden to Moosulmans. They easily acquired a taste for the delicacies of Europe, and sent to the British bazar at Sukhur for Maraschino, Curaçoa, and Cherry brandy, which they pronounced deficient in strength, but superior in flavour to the fermented liquor prepared from the date. Among the articles they purchased, were telescopes, knives and forks, and white and coloured earthenware. Like their relatives of Hyderabad, they have adopted the doctrines of the Sheeas; though the largest portion of their subjects, both Belooch and Sindees, profess Sooneeism, which is the prevailing doctrine in Beloochistan, where a bitter feeling exists against the followers of Ulee. Though anxious to make converts whenever a pretext offers, they do not persecute the Hindoos for their faith, and I did not hear of their suffering cruelty and insult on that account. The Hindoo carefully avoids giving offence, and though not permitted to build temples and exercise his religion openly within the walls of towns, has usually a small place of worship in the suburbs; but he is forbidden to use music and bells, to blow the shell and fashion idols, and a little red paint alone indicates the situation of his gods.*. The Hindoos visit the shrines of saints, and other places of Moosulman pilgrimage, which they have endowed with a sacred character. The Bhattees and Arores form the great body of Hindoos in Khyrpoor. The latter are the trading class, and nearly resemble in feature their brethren of Western India, from whence they originally emigrated, but are more neglectful of their dress and persons, and lax in the observance of their faith. They eat and drink of forbidden things, partake of food that has been touched by Moosulmans, and smoke from their pipes, and are held, consequently, in disrepute by the pure Hindoo of Muthoora and Bunarus. Only very poor Moosulmans ride upon donkeys; but they are kept commonly by Brahmuns and wealthy Hindoo merchants and bankers, who do not consider it a disgrace to mount an ass, while it is, on the contrary, regarded by a Moosulman as degrading. It is hardly necessary to state that the Hindoo of India cannot touch an ass without being defiled: to mount him upon one is to degrade him. The

* At Shikarpoor, there are many wealthy Hindoos, who have a Takoor Dwara (Temple to Vishnoo,) and three temples to Mahadeo beyond the town walls. They have idols, *Artee* and *Sunkh*, and practice the observances of their faith unmolested. They say the privilege was obtained by a celebrated *Sadh*, who astonished the Moosulmans by his miracles. When they threatened to circumcise him, he turned their mosques away from Mecca, and his persecutors being alarmed at such conspicuous proof of his power, to get them righted permitted him to erect temples and worship the Deity in his own fashion. Tymoor, the son and successor of Ahmud Shah, first established Hindoos in the town, and the reason of the Ameers treating them with such indulgence, is owing to the benefits they confer on the country by their industry.

ass is introduced in Sind into marriage processions, and carries the bride and bridegroom. A great many Bhattees enter the service of government, and fill some of the most important and trust-worthy offices. They are treated with respect and consideration, but obliged, as the price of servitude, to conceal their caste, to wear beards, and adopt the dress and manners of their rulers. They fasten the collar of their *chola*, or shirt, on the left instead of the right side, which is the only difference in the costume of the rival sects. The mechanical arts and manufactures are conducted entirely by Moosulmans; but shopkeepers, and by far the greater part of the mercantile class are Hindoos, and cordially detest the Belooch. They are frugal, temperate, and industrious; their thoughts are directed exclusively to the acquisition of wealth, and I am inclined to think the exactions of their rulers not quite so burthensome as they represent. They are a great deal the richest members of the community, and contribute largely to the revenues of the country. Meer Roostum, it is said, makes scarcely any distinction between his Hindoo and Moosulman subjects, and is in this respect more tolerant than his father Sohrab Khan, who sought opportunities to convert them to Islam. During his reign, if a Hindoo was heard to speak lightly of the Moosulman creed, or to deny his own faith in jest, he was immediately circumcised. The law forbidding the Hindoo to exercise his religion should be abrogated; but in censuring the Talpoorees, we must not forget how recently the Jew was persecuted in the most civilized states of Europe, and that in the Punjab, and some Hindoo cities of western India, the Moosulman is not permitted to build mosques and call his brethren to prayer.

The government of Khyrpoor is a military despotism, and if the Ameers persist in their present arbitrary mode of raising revenue, they will shortly reduce the country to a desert. Moosulman and Hindoo are subject equally to extortion, though the last is, from the nature of his vocation, more frequently the sufferer. In their eagerness for wealth, the princes have permitted the forts and public works that rose under former rulers to fall into ruin, and trade and manufactures languish. The few who have wealth carefully conceal it, and assume an exterior of penury, to escape extortion. An irregular cess is levied from grain-dealers and shopkeepers, according to the means each is supposed to have of paying, and they are confined in the stocks and flogged if they withhold their quota. A sum varying from two to thirty rupees a shop was extorted in October 1839 from the grain-dealers at Sukhur, not a mile from the British camp. Before the arrival of our troops the dealers never exposed a quantity of grain on their counters, for fear it should be seized or plundered by the armed followers of the prince. They conducted business

in a small dark chamber behind their shops, but had latterly carried on their transactions openly, and were disappointed and alarmed when they found our civil and military officers were not authorised to protect them. Espionage is carried to an extraordinary length. The officers of the prince inform him when a merchant makes a successful speculation, and a mechanic a superior article, and he demands a share of their profits, which is regulated by no law, but by his own absolute will. The manufacturer is careless about improving his fabrics, from the little benefit he derives from his ingenuity. There are persons in every community who basely earn a livelihood by informing against their fellow citizens, and to this class the sovereign looks for information. Neighbour is against neighbour, and social intercourse destroyed, and each fears his associate will employ the knowledge he obtains of his affairs for some bad purpose. Under such a system it is not surprising that Sind exhibits the shadow of its former prosperity—that the revenues are decreasing, and yield a tithe of what an enlightened government would obtain from them. The advantage conferred by the Indus as a medium of communication with the ocean and Northern India and Central Asia is sacrificed. The skilful artificer departs to regions under a milder administration, where he reaps the profits of his industry. Useful arts are lost, and I witnessed the departure of weavers, dyers, and other industrious classes from their native towns, to escape the exactions of the governors. Many have relinquished trade, and prefer to live quietly on a little, than to amass a fortune which might tempt the cupidity of the government. The people are not inferior to their neighbours in talent, but it cannot develop itself under a withering despotism. Even the upper ranks are sunk in ignorance, and possess neither the mental acquirements, nor the polished manners of the Moosulman of India.

The laws are founded on the Koran, but corruptly administered, and an offender escapes punishment by bribing the judge. The poor have little chance of redress when their oppressor is a Suyud, or nobleman of the military class. Fines are levied on trifling prettexts, and whenever it is possible, the Hindoos settle their quarrels without an appeal to the governor, who, if a rigid Moosulman sometimes condemns one or both to circumcision. In general the punishments are not severe; life is seldom forfeited, and the principal Ameers alone exercise the power of life and death.

The revenue of the territory under the Ameers of Khyrpoor, including the purgunnah of Moghulee, Boordgah, and Keen, is computed at twelve lacks of rupees, of which Khyrpoor yields perhaps eight lacks. The Ameers obtain part of their land revenue from the farmer in grain, and part in money, regulated by the nature of the soil, and its proximity to

water. The rate is usually a third and fourth of the produce of wet land, and a fifth of irrigated land. They frequently alter the amount of the cess in kind in *Moghulee*, from caprice rather than the failure or productiveness of the crops; this was not usual with the Moghul and Afghan sovereigns.

Land in Khyrpoor is classed under three heads,—*Bosee* or *Belo*,* *Puko* or *Pirjain*,† and *Nohur*. The *Bosee* lies on the banks of rivers and canals, or it is flooded annually by the Indus, and requires no aid from the water wheel. The *Puko* is at a distance from water, and requires to be irrigated. *Nohur*, or waste land, is taxed at different rates, according to the obstacles it presents to agriculture. In the district of *Rosee*, *Meer Roostum* takes one-fifth of the produce the first year, and levies the full cess the season following. *Meer Mooreed Hydur*, who has a manor in the same district, taxes waste land the first year it is tilled one rupee the jureb, the second year two rupees, and so on, increasing one rupee yearly till the assessment reaches its maximum. In parts of Khyrpoor where there is an uncertain supply of water, crops are valued when ripe by a government officer, who levies according to the productiveness of the harvest. The landholder sometimes gathers the crops without the officer, but if he removes a sheaf before the prince has taken his portion, he is fined double the amount of his assessment. The value of land is extremely low. Wet land in the district of *Sukhur* is worth seven and eight rupees a jureb, and dry land four and five rupees. A landholder of my acquaintance paid 300 rupees, eight years ago, for thirty jurebs of land, but it is worth more than the average, from its proximity to the Indus, and town of *Sukhur*, where there is a better market for produce than the interior of the country. Garden land on the banks of streams, sells at from twenty to fifty rupees the jureb, according to the number and description of trees it contains. The mango yields the best return. The government, however, leave only a sixteenth of the produce of gardens to the proprietor, and the only fruits exempt from cess, are the *Hubsora* (*Cordia myxa*), the Plantain, and *Jummo* (*Eugenia jambos*.)

The revenues and town duties are frequently farmed out by the year to *Izardars*, who appoint collectors on a fixed salary, one to every large village, and one to a circle of small ones. In *Sukhur* the monthly stipend of these functionaries varies from 5 to 30 rupees. The *Izardars*, or farmers, are either *Moosulmans* or *Hindoos* (*Bhattees*), and are compelled to fulfil their engagements, and well beaten if they withhold payment. As the settlements are seldom for more than a year, they cannot, like the revenue farmer in some parts of British India, make their profits in a

* Pers. Silabee. † Khooshkdako.

good season cover their loss in a bad one. To the Rueeyuts both systems are the same, and he must pay under all circumstances the full assessment. In Khyrpoor he is often grievously oppressed by the farmer, who thus indemnifies himself for sums extorted by the prince. The prince appoints an officer, called a Darogha, to exercise a surveillance over the Izardar, and examine his accounts. He usually receives a monthly stipend of thirty or forty rupees, and it is through him that the prince ascertains the receipts from a district, and regulates his demands against it the following year.

Zumeendars hire labourers to till their lands, and let a portion of it to tenants for rent or part of the produce, and they usually receive from their landlord seed and agricultural implements. The lease seldom extends beyond a year, and the Zumeendar, after setting aside a third or a fourth of the crop for government, divides the remainder into four parts, three of which he gives to his tenant. The tenants often pay in kind to the landlord, and he settles with the government in cash. In the district of Syudabad of Moghulee, under Meer Roostum, they pay a third of the crop to government, and a sixteenth to the landlord, but provide seed and agricultural implements, and bear all charges of cultivation. The prince also lets his land to tenants, and relinquishes half the crop to them for the trouble and expense of cultivation. A similar system obtains in a great part of France and Savoy. The *Métayer* of France pays half the produce to the proprietor as rent. The proprietor supplies the stock, the grain required for the first sowing, as well as for the support of the *Métayer* and his family until the first harvest. The *Métayer* works, sows, reaps; and he and his family feed on the produce, after which the proprietor gets the remainder, (see *Revenue Trimestrielle* for April, 1828.) In the lowlands of Savoy the *Granger* (another word for *Métayer*) pays half the produce of his farm to the proprietor, mostly in kind.

There is a great deal of land in Khyrpoor subtracted from the revenues for *jaegeers* to military chiefs and their followers. When the Talpoorees conquered the country, they respected, as Asiatic princes usually do, the *sunnuds*, or title deeds of sovereigns, who preceded them. There are Suyuds, Puthans, and Moghuls in the purgunnah of Moghulee, who have sunnuds granted by Ourungzeeb, Nadir Shah, and the kings of Kabul to their ancestors, for services to the state, in virtue of which they pay only a fourth of the crop and the whole of their *ung* is remitted. Persons of this class without *sunnuds*, pay a half of the crop and half the established *ung*.

Some families of Sindee Zumeendars in Khyrpoor, whose ancestors were converted to Islamism ages ago by the Arabs, hold their estates rent free; a number of Suyuds enjoy the same immunity, and many more receive pensions. Provision is also made for the *Durgah*, and shrines of holy men,

which shelter a host of lazy *Moojawurs*, who besides the allowance they derive from government, are otherwise a burthen on the people.

Sales of land are rather frequent, and the law compels a proprietor before he disposes of his estate to a stranger, to signify his intention to his neighbours whose property adjoins. If they all decline to purchase at the price offered by the stranger, the proprietor concludes the bargain, and presents him with a title deed, signed by the neighbours, to prevent any one disputing his claim hereafter.

Grain is trodden from the husk, out of doors, by six and eight oxen abreast, and beaten afterwards with sticks to remove what particles remain in the ear. It is winnowed in small shovel-shaped baskets of *moonj* grass, and removed from the field on carts or boats. The process of agriculture is cheap and slovenly, and two and three kinds of grain, and grain and vegetables, are mixed in the same field. The Ameers let their land to tenants by the year, and it is in a worse state than that of the farmer, who superintends his land himself. Tamarisk stumps half burnt encumber the fields, which are seldom weeded after the grain appears. The cuts from the Indus are narrow, crooked, and carelessly dug, and the earth constantly falls back into the cavities, and the peasant has to do his work again.

Cattle sheds are built of reeds and tamarisk boughs, which are an imperfect protection from the weather. There are no mangers and troughs to receive fodder, which is scattered about, trodden under foot, and much of it wasted.

In the Purgunnah of Moghulee, labourers who cut wheat, gram, sesamum, mustard, &c., receive two *patees*, or *pinkees** daily of the grain they reap, and their labours commence early, and terminate at noon, as it is impossible to work later in summer, from the intense heat. The payment is always in winnowed grain at the end of harvest. Women are not employed to reap corn and sugar-cane. Joowaree and Bajree, are reaped in November, and the labourer works from sunrise till sunset, and earns three *patees* or *pinkees* of grain; a woman only half the quantity. For cutting rice, the remuneration is two or three *pinkees* per diem. For sugar-cane two annas (3d.) a day, and five or six *pys* (2½d.) for hemp and tobacco; women earn only half the sum. The farmer divides the pea harvest into seven portions, two of which he gives to the reaper. Sometimes the Zumeendar gives servants, permanently in his employ, one-fourth of his share of the crop, which seems a better mode of remuneration than fixed wages, as it closely allies their interest with his own, and they gain and lose in proportion.

* A Pinkee is rather more than $\frac{3}{4}$ of a seer, and two Patees equal $1\frac{1}{4}$ seer.

The Ameers deal extensively in grain, which they horde and bring into the market when a scarcity occurs, either from a failure of the inundations, or the demands of levies in war time. Meer Roostum instead of alleviating the distress of his subjects, and thwarting the combinations of grain merchants, helps to raise the prices, and imitating Moohummud Alea in Egypt, buys up and monopolizes the produce of his country.

The following were the common rates of land assessment in the district of Roree on the north bank of the Indus,* for the harvest year 1250-51 corresponding with A.H. 1255 and A.D. 1839, levied in the Khyrpoor currency.

Rubbee Harvest.

									<i>Rs. As.</i>
Tobacco,	...	...	...	...	...	...	...	<i>per jureb,</i>	6 4
Opium,	...	...	...	...	...	...	...	—————	6 0
Wheat,	...	...	...	...	...	...	...	—————	4 14
Khiyar, Khonbee, or Masfur,	...	...	...	...	...	...	...	—————	4 12
Hemp, Cucumbers, Water and Musk Melons,	...	...	...	...	...	...	...	—————	4 10
Barley,	...	...	...	...	...	...	...	—————	4 0
Ekura or Shumleet, a kind of Spinach,	...	...	...	...	...	...	...	—————	3 14
Paluk, a kind of Spinach, Onions, the Egg plant,	...	...	...	...	...	...	...	—————	3 12
Keenu or Urzun, a kind of Millet,	...	...	...	...	...	...	...	—————	3 4
Surshuf mustard (which is also collected in kind) gar- lic, cummin, anise and Wadsh or Badiyanu,	...	...	...	...	...	...	...	—————	3 0
Surshuf or Sirson, Moong (<i>Phaseolus mungo</i>), Jan or Ujmood, and Pease (<i>Ruwa</i>), are collected in kind, (<i>bhutaee</i>) at the rate of a third of the produce per jureb of wet land.									

Khureef Harvest.

									<i>Rs. As.</i>
Sugar-cane,	...	...	...	...	...	...	...	<i>per jureb,</i>	10 8½
Cotton,	...	...	...	...	...	...	...	—————	4 12
Joowara (large maize) carrots, turnips, radishes, Toore, (a kind of cucumber) Eroun, pumpkin, Kurela, a vege- table, (<i>Momordica charantia</i>), and Mehra, another kind of vegetable,	...	...	...	...	...	...	...	—————	4 8
The following pay in kind, a third if grown upon land flooded by the Indus, and if irrigated by the wheel, only a fourth.—Rice, Bajra (<i>Holcus spicatus</i>), Indigo,									

* The harvest year terminates in the middle of the year of Higma.

Mash, a kind of vetch (*Phaseolus max.*) Musoor
(*Ervum lens.*) Sesamum, Sure (*Panicum italicum.*) and
Chunna (*Cicer arietinum.*)

Land revenue of the district of Sukhur, on the south bank of the Indus
for A.D. 1839 :—

Rubbee Harvest.

	<i>Rs. As.</i>
Tobacco, Hemp, Onions, Cucumbers, <i>per jureb</i> ,	5 4
Wheat, Joowaree, Cotton, Bajree, Moong, Pease, Gram, Ujwain, Gushneez, Surshuf, and Sesamum, are asses- sed in kind, at one-fourth of the crop per jureb of wet land.	

Khureef Harvest.

	<i>Rs. As.</i>
Sugar-cane,... .. <i>per jureb</i> ,	9 4
Carrots,	4 4
Turnips and Radishes,	3 4

The land revenue is calculated in Khurwars and Kasus, and a Zumeendar
on paying the dues to the Kardar, or governor, imprints his signet ring on
the officer's book, at the foot of his account, as security against mistakes
and imposition hereafter.*

Table of Khyrpoor, or Shuhzadpoor, measures used in Khyrpoor and
the purgunnah of Moghulee :—

4 Chouthae, or $2\frac{1}{2}$ Pa,	1 Patee or Patoee.
5 Chouthae, or 3 Pa and $\frac{1}{2}$ Ana,	1 Pinkee.
4 Patee, or $2\frac{1}{2}$ Seers,	1 Toyn.
4 Toyen, or 10 Seers,	1 Kasu.
6 Kasu, or $1\frac{1}{2}$ Mun,	1 Tokhu.
10 Tokhu, or 15 Muns,	1 Khurwar.

Weights and measures used in the districts of Roree and Sukhur, the
lesser for precious metals, &c., and the rest for grain, oil, ghee, and other
commodities. The small weights vary a trifle in some parts of the country.

* The entry in the Kardar's book is as follows :—
(Zumeendar's name.)

Wheat, 4 Khurwar.
Government share 2 Khurwar.
Zumeendar's share 2 Khurwar.
Government *ung* 6 Kasu.
Zumeendar's *ung* $1\frac{1}{2}$ Kasu.

8	Ruttee,...	...	...	...	1 Mashu.
11½	Mashu,...	...	...	...	1 Sohrab, or Kyrpoor rupee.
42	Mashu,...	...	...	...	1 Tola.
6	Tolas, ...	...	...	...	1 Ana.
4	Anas, or Chhutanks, ...	...	...	...	1 Pa, or 24 rupees.
4	Pa, ...	...	...	...	1 Seer, or 96 Sohrab rupees.
40	Seers, ...	...	...	...	1 Mun (pukka.)
15	Muns, ...	...	...	...	1 Khurwar.
5	Seers, ...	...	...	...	1 Dhura.
8	Dhura, ...	...	...	...	1 Mun.

Land is measured by the cubit (Bootu,) Gundha, and Jureb.

5 Cubits make 1 Gundha.

20 Gundha 1 Jureb.

There are three kinds of Jureb. The first is measured by the Shahjuhanee gundha, and about 150 English feet square. The second measured by the Ruyutee gundha (the one in common use) 145 feet square, and the third measured by the Imdadee gundha, only 135 feet.

The Khyrpoor cubit is employed to measure land, and is the same length as that of India, or about 18 inches; it is measured from the point of the elbow to the tip of the middle finger.

The Shahzadpoor cubit takes its name from a town in Beloochistan, the birth-place of the Talpoorees, and is a measure extending from the point of the elbow, over the tip of the middle finger, to the setting on of the wrist, or about 26 inches. It is used to measure boats, cloth, &c.

The Shahjuhanee gundha is employed in the purchase and sale of land, and consists properly of five Shahjuhanee cubits (7½ feet); but the Talpoorees, to increase their revenues, have shortened it about three inches, by measuring four cubits only in the regular manner, and the fifth to the setting on of the little finger. This is the Ruyutee gundha.

The Imdadee Gundha is applied to *Inam* lands, and consists of five cubits, measured from the point of the elbow to the tips of the four fingers and thumb, equal to about 7 feet.

A few gold coins (Ushrufee) from India, find their way into the great markets, and pass for more than their value. Among them are the Pootlee, Gunga Ramee, Ukbur Shahee, Moohumud Shahee, and Sher Shahee.

The silver coins in circulation are:—

The Sohrab rupee, in which the assessment is calculated, struck at Khyrpoor in the name of the late Muhmood Shah of Kabul, and worth nearly one per cent. less than the New Company's Rupee.

The Koree, or Hyderabad rupee, in which pensions are sometimes paid, worth only 12 anas, or 25 per cent. less than the New Company's rupee.

When the British army arrived in Upper Sind, the people refused the New Company's rupee in payments for goods and labour, but prefer it now to their own coin, which it threatens to supersede. The Company's rupee stamped with the head of the late William IV. is worth one per cent. more than the Company's rupee without his head.

The Sohrab Rupee is divided into fractional parts, corresponding with those of the Company's rupee in Northern India, as exhibited in the following tables :

<i>Sind Coin.</i>		<i>Indian Coin.</i>	
6 to 12 Kourees	1 Udhree.	6 Kourees	1 Tolee.
2 Udhrees	1 Dumree.	2 Tolees	1 Dumree
2 Dumrees	1 Kuseera.	2 Dumrees	1 Chhudam
2 Kuseere	1 Udhela.	2 Chhudam	1 Udhela
2 Udhele	1 Pysa.	2 Udhele	1 Pysa
3 Pyse and 1 Kuseera }	1 Ana.	3 Pyse and 2 Chhudam }	1 Ana
2 Pyse	1 Tukka.	2 Pyse	1 Tukka
51 Pyse	1 Sohrab Rupee		

The implements of husbandry in Khyrpoor are cheap, and simple in their construction ; and even the poorest peasant has a plough, but sometimes hires bullocks to work it. The daily hire of a pair of oxen for agriculture is about the same every where, viz. four tukke, and the driver gets five pys, or an equivalent in grain, and is not allowed to be absent at noon to dine and repose. Two oxen are hired for a plough, or Persian wheel, from dawn till sunset, for six or eight tukke, and relieved at noon. Two pair will till a jureb of land in a day. The hire of a harrow (Sahur), including the services of two men to guide, and four bullocks to drag it, is one rupee per day, and half the sum if discharged at mid-day.

A plough, including a yoke for a pair of oxen, costs 18 tukke, or about 16d. English, half of which goes for labour. The items are as follow :—

	<i>Tukke.</i>
The yoke (Punjaree)	2
The handle (Koor) 3½ feet long	5
The shaft (Huriyn) 9 feet long	5
The share (Choonee)	6

Total,

18

The wood is acacia and other common forest timber. The share is about eighteen inches long, eight inches of which slide into a groove at the foot of the handle ; it is shod with a thin plate of iron, five inches long,

and weighs a quarter of a seer; but where the soil is sandy the plates are only half the length, and cost three tukke. The iron is of an inferior kind, and badly hammered, but strong enough to penetrate light and moist soils, and there are no stones on the lowlands to impede the farmer's labour.

The harrow is either a circular or flat beam of heavy wood roughly shaped with the axe, and costs one rupee. It measures about eight feet long, twelve inches wide, and six deep, and is drawn by four bullocks harnessed to ropes.

For digging fields, wells, and canals, the people use a large iron hoe with a handle two feet long, which costs two rupees. The iron weighs two seers, and is beaten into a surface twelve inches long and nine wide. This and the common axe are used to clear waste land; the pick-axe is unknown. Burnt sticks and grass are almost the only materials used for manure.

The peasant weeds his land with a *Rumbo*, or broad chisel of iron, similar to the *Khoorpu* used in India to dig the roots of grass. It costs either two anas or two tukke. The reaping hook is filled with small sharp teeth set edgewise, and costs two anas. A wooden fork of five or six prongs, two feet long, is used to collect the stalks of grain and briers for hedges.

The other articles that remain to be noticed are, a square basket to hold grain and food for cattle, fabricated by sweepers (Shekhree) of the stalk of moonj grass, and sold at two tukke each; two or three shallow baskets, shaped like an English dust-shovel, for winnowing grain, made of the same material as the above, and worth an ana each; and a small wooden rake and hoe for collecting the seed and grain stalks, worth together about two tukke.

Water is raised to irrigate land by the Persian wheel, worked by one or two oxen, or a camel, blindfolded, to prevent their shying; and a rude awning of boughs is built over the well to screen the driver from the sun. Sometimes the charge of the cattle is delegated to a woman, who sits like the man behind the yoke, with her legs doubled up, and urges forward the sluggish animals with a shrill cry and a whip of tamarisk twigs.

There are sometimes a dozen wells on a farm, and the same results might be obtained from half the number properly managed. The *Lut*, or beam, that connects the wheels with the ladder, is laid on the ground instead of under it, which subjects it to friction, and retards the bullocks who step over it at each revolution. Hemp and moonj rope are rarely procurable in the hamlets, and the peasant fastens the water jars to the ladder with flags and date leaves, which he gathers and twists himself. They are constantly broken and displaced by the loosening of the ties, and jars are seldom at hand to supply deficiencies. The narrow broken troughs which conduct water to the fields allow much of it to escape, and another

evil is the encroachment of the river, which undermines the scaffolding of the wheel, and compels the farmer to remove it to a new site.

A pair of bullocks perform a revolution in 15 or 18 seconds. A ladder holds thirty jars, each containing from $2\frac{1}{2}$ to 3 quarts of water. On an average they reach the top of a well three parts full, and an eighth of their contents is lost from defects in the troughs and machinery. The discharge per minute never exceeds fifty or sixty gallons.

A Persian wheel cannot usually be set in motion for less than sixty rupees. The machinery is worth about twenty-five, but in districts where wood is plenty and cut on the estate, it can be made for sixteen or twenty rupees; the earth pots for raising water cost two rupees a hundred, and a pair of bullocks thirty rupees.

The cost of a wheel in the districts of Roree and Sukhur is as follows:—

Rs. The.

The two wheels (<i>chukur</i>) which revolve at right angles,	15	0
(Where wood is plentiful 10 and 12 rupees.)		
The <i>kanjur</i> , a cross beam eighteen feet long, raised seven feet from the ground on the trunks of date trees. It receives the pivot of the horizontal wheel, and the oxen pass beneath it, ...	2	0
The driver's seat (<i>guddee</i>) a plank ten feet long fixed to the pivot, and inclined downwards,	1	4
The <i>lut</i> , a circular beam resting on the ground, and connecting the vertical wheel with the <i>ba-ir</i> , which it helps to support	2	3
The <i>ba-ir</i> or water wheel, about $3\frac{1}{4}$ feet wide, and 6 feet in diameter. A ladder (<i>mal</i>) made of date leaves, passes over it and holds from thirty to forty earthen pots (<i>keengur</i> .) A principal defect of the wheel might be cured by making the jars thicker, and glazing them, which would prevent the water escaping through the pores, and by separating the jars by a band of rope or mat, the breakage that constantly occurs by their falling on each other would be prevented.		
The <i>parch</i> , or trough, five feet long, made of half the hollow trunk of a date tree, to receive the water from the pots,	0	13
The <i>nesur</i> , a second trough of date wood twelve feet long, which conducts the water from the <i>parch</i> to the field.	1	0
In addition to the above there are six timbers which support the troughs and water wheel.		
The machinery is entirely wood, and those parts of which I have omitted the cost, are cut in the farm or forest by servants or hired labourers, and shaped free of charge by the carpenter who contracts to repair the wheel.		
The hire of men to cut the wood is about.	1	5

The farmer usually contracts with a potter by the year to supply his wells with pots, and remunerates him with a share of the crop. A Zumeendar of an ancient Mogul family who owns 140 jurebs of land at Sukhur, pays the potter as follows:—

For every well in a sugar field, two rupees and seven tukke, and one seer of goor (molasses) per jureb at each harvest. The same for a jureb of cotton and tobacco, excepting that he gives a seer of dry tobacco and uncleaned cotton, instead of goor.

For a well in fields of wheat and joowaree, without reference to the number of jurebs, seven tukke and twenty-five seers of grain each harvest. For these sums the potter also supplies the Zumeendar with pots for domestic use.

The length of the well-ladder, and number of pots, depends of course on the distance the water is lifted. The pots are a few inches apart, and if a well is constantly worked, are replaced six or seven times in a year.

The carpenter contracts for a well on the same terms as the potter, and repairs the machinery each harvest for two rupees and seven tukke, and a seer of grain, or whatever is grown on the farm.

The cost of digging a cut or well (*kooh*) is five rupees in the Rubbee harvest, and two in the Khureef. The rise of the Indus makes the difference in favour of the last, and often renders a shaft unnecessary. None of the wells in Khyrpoor are faced with masonry, and when the soil is light and liable to injury, a well is sometimes re-made four times in a year: it is impossible to repair an inroad of the river, and the farmer always removes the wheel to a fresh site.

A pair of well-bullocks cost rupees 30, a very fine pair rupees 40, and an indifferent pair 15. Two pair will keep a wheel in motion from daylight till dusk, and are relieved at noon. Where a farm has only one well, it is worked all night, summer and winter, and the water jars are renewed every month. In Daodpootra three pair of bullocks are employed on a well in the day, and the same number at night. In the Delhi territory, and other parts of Northern India, bullocks are never worked at night;* a pair labour all day and are allowed an hour or two at noon to feed and repose. They are stronger and better fed than those on the banks of the Indus, and the labour of lifting water is less constant and severe in the Indian wells than Persian wheel, but the discharge of water is only one half. The peasants of Hindoostan give their labouring cattle oil cake and $1\frac{1}{2}$ seer of *urhur* (pulse or barley) a day; or

* I have however frequently observed the contrary with sugar lands in the upper Doab.

double the quantity of cotton seed. Cattle on the banks of the Indus are subsisted on grain stalks.

The bullock-driver in Khyrpore gets five pys a day, and a boy only three pys (10 shillings, and 3s. 5d. a month). He works from morning till night, and eats his meals when he can, and frequently falls a sleep from fatigue, in his master's absence. Some Zumeendars hire bullocks for wells at two tukkes each per diem.

A tenant pays his landlord six rupees a harvest for the use of a wheel, calculated as follows :—

	<i>Rs.</i>	<i>As.</i>
The two wheels (<i>chukur</i>),	4	0
The Kanjur,	0	8
The Lut,	0	8
The Driver's seat,	0	4
The Parch trough,	0	4
The Nesur trough,	0	8
	6	0

The tenant is at the charge of feeding and keeping the bullocks, and in some instances repairs the wheel.

The small quantity of rain that falls in Sind, makes it almost needless to store grain. The farmer heaps it in the air in a high and dry situation, digs a trench round it, to drain off rain, and covers it with two or three layers of mats made of *gondlee*, a kind of reed. He adds a compost of clay and chaff, which he beats into a cake, and smooths with his hands. A heap (*pulle*) plastered with cow-dung, will bear the weight of a horseman, and lasts several years. I saw their power to resist water at Sukhur in July 1839, where some heaps were exposed to remarkably heavy rain for two days without suffering injury.

The peasants of Moghulee purgunnah, where date trees are plentiful, cover their grain with mats made of the leaves, and to give additional strength to the heaps, sometimes put a second covering of mats of the peel of *moonj* grass, and over them one or two coats of clay and chopped straw. Grain is thus preserved in situations where there are no means of transporting it to the markets, and on the banks of rivers and canals where the people inhabit temporary huts. But the farmer transports his grain, whenever it is possible, to the mud floor of his cottage, which is smeared with cow-dung, but has neither mats nor carpet, and spreads it in the sun, five or six times a year to expel the weevils which would otherwise destroy it in a few months. Wheat, rice, chunna (*Cicer arietinum*), bajra (*Holcus spicatus*) and moong (*Phaseolus mungo*) will keep in

the air for three years, but the heaps are opened once in twelve months to preserve them from insects. Joowaree (maize) and pease are more liable to be injured by weevil than wheat, and will not keep beyond twelve or eighteen months in the air.

Grain is also preserved out of doors in circular jars (*goondee*) of sun-dried earth, capable of holding from eighty to twelve hundred pounds, and taken out once a year, through a hole near the bottom of the jar, and exposed a few days in the sun. A small quantity is kept in houses for daily use in jars of sun-baked earth.

Khyrpoor produces all the grains and pulse common to India. Wheat and joowaree are the staple, and belong to different harvests, and are consumed in nearly equal quantities. The district of Roopa in Moghulee, produces fine crops of joowaree and barley, and bajree and moong are next to these the most common grains. Roree and Sukhur produce rice, but Chandkoh, and the country south of it, yield the largest quantity of any district in north Sind. Chunna (gram) is collected in kind. The land owners usually reserve their share of the crop for their cattle, and all that finds its way to the market belongs to government. Indigo is chiefly grown in the districts of Kyrpoor and Oobaro, and is the only dye used by the lower classes for their trowsers and turbans. It is inferior in quality to that of Bengal, but considerably cheaper. Sukhur and the village of Kundura, four kos from Roree, are considered to produce tobacco equal in quality to any in the province, but it undergoes no preparation beyond exposure to the sun, and is dry and distasteful to the native of India. Gotkee is famed for the quality of its opium, which fetches double the price of that raised at Shikarpoor and elsewhere. The sugar-cane of the villages of Ubdo and Napur, between Sukhur and Shikarpoor, has an excellent character, and it is cultivated pretty generally throughout the province, but is inferior to the produce of northern India and the Punjab. Sugar-candy of an impure colour is manufactured at Khyrpoor and Roree. Large quantities of poppy and garlic are grown at the Biriya Loh in the district of Khyrpoor, and hemp at Sukhur and elsewhere. Plenty of good cotton is raised in the northern part of Khyrpoor, and in the little district of Shahbello, two kos north of Sukhur. It is one of the most important products, and supplies the inhabitants with clothing. Looms are established in all the principal places, but the quantity grown is not equal to the demand, and a good deal of the raw and manufactured material is imported.

Dry land (*puko*) intended to receive cotton, is watered before ploughing, and every four or five days afterwards till the crop is gathered. Wet land (*bosee*) is not irrigated, and the plough is passed over it three or four times,

and five and six times over *puko* land. A square beam of heavy wood serves for a harrow, and is drawn over the last as often as the plough, but *bosee* is only harrowed twice. The farmers of Moghulee purgunnah never manure land, but weed it when the sprout is a span high, and again when it has reached the height of four feet, at the same time they move the soil with a hoe, and throw it up round the roots to nourish and give them vigour. The seed is sown in April, and the produce gathered in July. The plant is often left in wet land till the following year, and yields a second crop in May. It is generally of inferior quality to the produce of India, but better than that of lower Sind. The gathering season lasts altogether three months, but reapers attend only once or twice a week, as the pods do not open in sufficient numbers to require their presence oftener. The crop depends on the swell of the river. A jureb of *bosee* land yields five muns of clean cotton, and a return of forty rupees after paying all expenses: after deducting from this the government tax, amounting to a fourth, it reduces the net profit of the cultivator to thirty rupees. Dry land yields two and a half muns of cotton per jureb, and return of thirty rupees after deducting the cost of labour, but government take a fifth, and leave the cultivator twenty-five rupees. Black soil is scarce, and considered rather better for cotton than *puko* land. It requires to be constantly watered, and yields about two muns of clean cotton per jureb, seldom three muns. *Bosee* cotton with seeds in it loses two parts in cleaning, and *puko* cotton one-third, but their quality and price are the same. Three and three and half seers were sold in 1838 for a rupee, and three seers in 1839, but a sixth less if a purchaser took the pick of the warehouse. From twenty to twenty-five seers of seed (*wounuh*) sold for the same money. Labourers in cotton fields get an eighth or ninth of what they collect, which is a good plan to stimulate their exertions. Some farmers give them only a sixth of the harvest after the first gathering.

There are a great variety of greens and spinach, and among the herbs eaten as vegetables that grow spontaneously, are purslain, and a species of amaranthus. The gardens produce carrots, turnips, radishes, onions, cucumbers, and several kinds of pumpkins, the egg-plant (*bangun*), three kinds of bean, pease, kurela (*Momordica*), turnee, and mujoon, or dilpusund. The leaves of the carrot, mustard, and pea (until the pulse forms) are eaten, and the root of the lotus (*Neerapur*), which covers the lakes and marshes. Sesamum, capsicum, garlic, and turmeric abound, and the last is used as a dye. Among the varieties of spinach are chooka, pullee, thoon, mohra, loonuk, mureera, methee, paluk, and the leaves of the ekra tree.

The fruits are—the date, mangoe, plantain, pomegranate, apple, grape, lime, citron, fig, apricot, water and musk melon, pistachio, and keora

nuts, several kinds of wild plum, the tamarind, &c. Khyrpoor produces two kinds of pomegranate: the best is full of large, white, juicy seeds, and grows abundantly in the gardens of Roree, and at Ghotkee in north Khyrpoor. The other kind is made into an acid shurbut, and the seeds are dried and sold to poor people who cannot afford to purchase mangoes, and form pickle with the addition of salt, dhuniyu, capsicums, and cocoanuts. Unripe grapes are used for the same purpose. The flowers of pomegranate are employed to dye leather for shoes and water bags. A refreshing beverage is prepared from Keora flowers. The grape of Khyrpoor is small and acid, and the only good kind procurable in the country comes from Kabul and Persia. The apricots are small, hard, and insipid, and the apples are a little bigger than crab apples, and rather less acid.

Khyrpoor yields plenty of dates, and they form part of the food of the lower classes, who obtain a strong spirit from the juice by distillation. By far the largest quantity are at Shikarpoor and Bukur. The gardens on the banks of the Indus at Bukur, and several miles below it, are a delightful relief to the eye after the endless tamarisk woods of the lower Indus, and rival the cocoanut groves of Bengal in beauty of foliage. The fruit is, however, very inferior in size and flavour to the Arabian and Egyptian date, though it surpasses the spurious kind of Northern India. The tree emits, after rain, a disagreeable smell, and the leaves that fall into water change its colour in a few hours to a deep green, like that of a stagnant pool, and are said to render it poisonous. The *Kiya*, a reddish coloured maggot, about half an inch long, is born in the tree, and destroys the fruit; the people apply fire to the outer crust of the stem, which is about three quarters of an inch thick, and burn the coronet of leaves, where the insects breed. This severe treatment is seldom fatal to a tree situated in good soil: the leaves appear in about a month, and fruit in the usual course, and the tree is cut down if it does not recover soon after the period mentioned. The date is not irrigated, but low situations on the banks of rivers where the floods deposit a rich clay and fine loam are most favourable to its growth, and not one in a hundred trees that are burnt perish, but from five to ten per cent. in sterile soils. If rain falls on the date when nearly ripe, it completely destroys the flavour, which happened in 1839. The harvest begins about the middle of June, and terminates from the seventh to the fifteenth of August, when the people consider the hot season at an end, and the weather becomes perceptibly cooler.

Dates are of four kinds, distinguished by their colour, shape, and flavour: one is a pale yellow, a second a dark brown, a third light purple, and a fourth a deep purple hue. The brown kind is the largest and best. The

wholesale price in Roree of a mun of prime quality at hārvest time is two rupees, but one, and even two muns of inferior dates are sold for half the money. From Rs. $1\frac{3}{4}$ to $2\frac{1}{4}$ are usually paid for a mun in the bazar during harvest, but the price doubles after they are dried and pressed, and advances progressively. At Shikarpoor they are more plentiful than at Roree, and sell for about half the price.

The date is extremely heating if eaten in any quantity. Five or six days exposure to a bright sun are sufficient to dry them, and the peasants remove them to their huts in circular baskets (*pinda*) made of date leaves or tamarisk boughs, each containing about forty-five seers, and tread them into a solid mass. The fruit will not keep beyond twelve months, in consequence of the ravages of small maggots, called *kiya* and *soosra*.

The date is raised from seed, and sends forth many shoots from the foot of the stem. July and August are the best season for sowing seed, but it is put in the ground as late as October, and springs up in about a month. The tree bears fruit the third year in good moist land, but takes four or five years to come to maturity in salt sterile soils. A fine tree favourably situated, yields sometimes three muns of fruit, which is the maximum; a bad one not a third of the quantity; a jureb containing from eighty to a hundred trees, yields, on an average, a return of 320 rupees, but government only leave the cultivator 20 rupees, or 1-16th, and levy a duty of twenty pys on every mun of fruit exported to foreign countries, and carried for sale to other parts of Khyrpoor.

The people assert there are trees at Sukhur and Rooree two hundred years old, but probably no part of the original stems remain; they use the wood for door-posts, pillars, and water wheels, but never in the roofs of houses. Insects destroy the core, leaving it to appearance, perfectly sound, and it is not considered to last beyond five, or at the most, eight years. The English at Sukhur, either from ignorance of this circumstance, or the difficulty of procuring timber suitable for building, have converted the date into rafters. Trees are felled only when they give bad fruit, or have done bearing, and are worth from six to thirty anas, according to size.

(*To be continued.*)